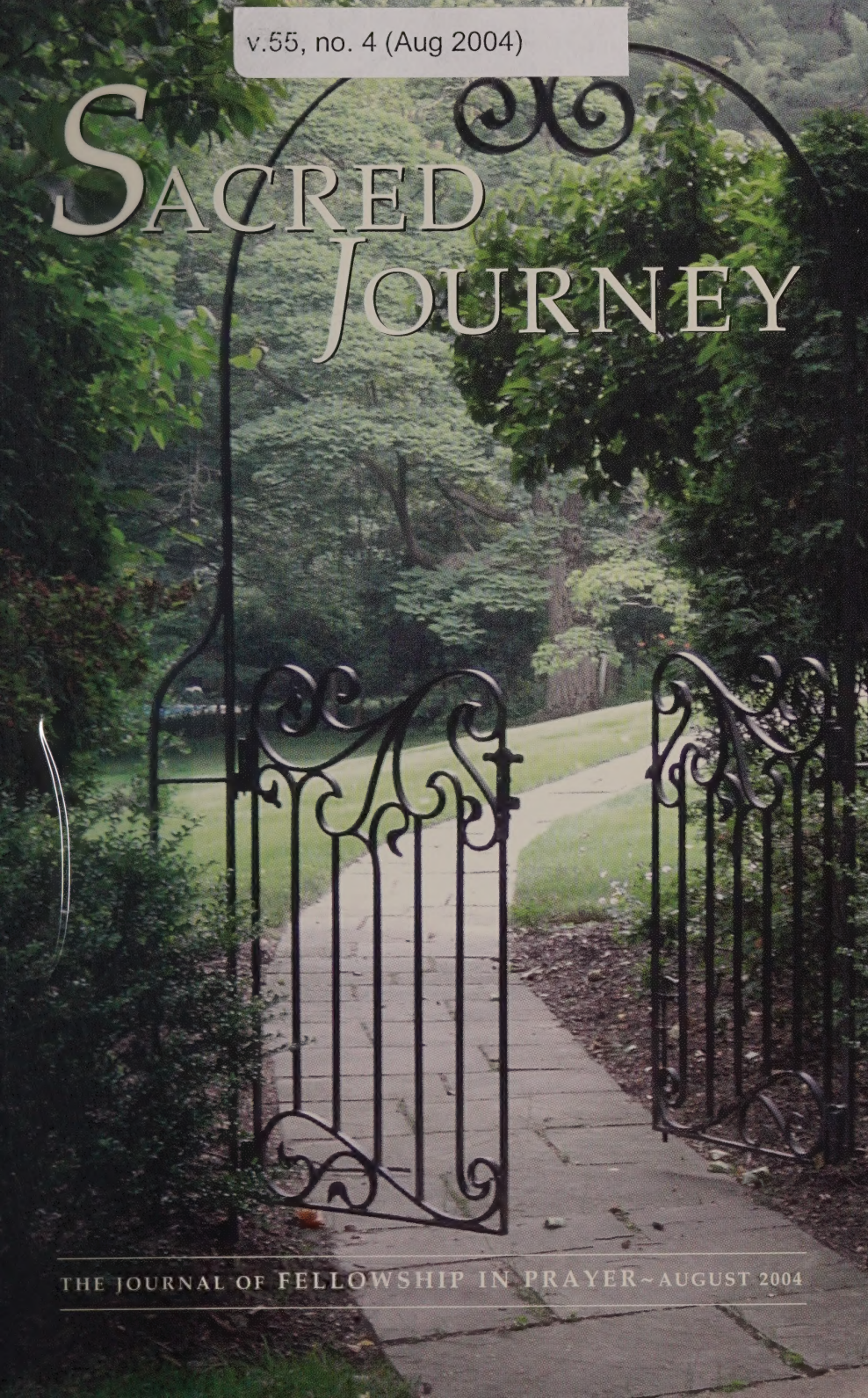
v.55, no. 4 (Aug 2004)

SACRED JOURNEY



THE JOURNAL OF FELLOWSHIP IN PRAYER~AUGUST 2004

SACRED JOURNEY®

THE JOURNAL OF FELLOWSHIP IN PRAYER

The mission of Fellowship in Prayer is

to encourage and support

a spiritual orientation to life,

to promote the practice of

prayer,

meditation,

and service to others,

and to help bring about

a deeper spirit of unity

among humankind.

CONTENTS

Vol. 55, No. 4, August 2004

Editorial
Only Light Dissipates Darkness 2

Our Call to Prayer
Louise Hutner 4

Intercessory Prayer
Patty Kirk 8

Prayers 14

An Interview with Jeffrey Stout
Eric Quinones and Louise Hutner 18

The Force of Love
Paula D'Arcy 23

Poetry 26

Creating an Enlightened Society
Chögyam Trungpa 30

Identity
Dan Joseph 35

Illuminations 42

Litany
Rev. Patricia Pierce & Rabbi Arthur Waskow 44

Endpiece 48

Cover photo by Louise Hutner

ONLY LIGHT DISSIPATES DARKNESS

The root of terrorism is misunderstanding, hatred, and violence. This root cannot be located by the military. Bombs and missiles cannot reach it, let alone destroy it . . . Darkness cannot be dissipated with more darkness. More darkness will only make darkness thicker. Only light can dissipate darkness . . . Those of us who carry the light should show the light and share it so that the world will not sink into total darkness . . .

~ Thich Nhat Hanh in Shanghai, October 19, 2001

These words have been drifting through me since I came across them a month ago. The cliché would be to say that they have taken hold in my heart and soul. Cliché or no, they have. They live with me like a length of fabric—sometimes a ribbon weaving its way in and out of my consciousness, sometimes a prayer shawl enfolding me in the stillness of contemplation.

These words now rise in my consciousness with the light of each new day. They drift through me again in the quiet of night. Sometimes they feel haunting: *"Darkness cannot be dissipated with more darkness."* Other times they

feel inspiring: *"Those of us who carry the light should show the light and share it . . ."*

One bright afternoon a few days ago I was typing the passage for inclusion in this journal (on our *Illuminations* page) because it seems important now to remind others of these basic truths. In that spirit, much of this issue is devoted to the theme of finding ways to foster peace, goodness, and light. As I finished typing and re-read this passage yet another time, I imagined hearing Thich Nhat Hanh reading these words, with a slight reverberation to his voice that was almost otherworldly. A few moments later, as I came out of this reverie, I realized I hadn't heard the ending of the passage.

"Why didn't I hear the end?" I thought. "The climax?"

I puzzled over that question, asked it again, stared at those last few sentences on my computer, and was about to return to my work when I realized the answer. By stopping short of the ending in my reverie, I was pointed directly to it. *"Show the light and share it so that the world will not sink into total darkness . . . "* I felt the power of those last words, and the ensuing sensation of carrying light, for the rest of that day, and the next, and the next.

But gradually that power began to fade. I became aware of the subtle pull back towards ordinariness. How does one hold the light and use it to dissipate darkness? I believe the answer is that, like love, the light grows stronger in us not by holding onto it but by sharing it with others. As we share it, the light will spread. How simple it sounds . . . and yet complex.

May each of us find our way to spread light and peace so that our world will not sink into total darkness.

(For more of this passage, see our Illuminations *page. For Thich Nhat Hanh's full speech online, go to* http://stillwatersangha.org/terror.html)

The Timeliness of Fellowship in Prayer's Original Message

Louise Hutner

During these troubled times around the globe, we at *Sacred Journey*/Fellowship in Prayer have been thinking of our beginnings over fifty years ago and of the unwavering relevance today of our original message and purpose. Many decades ago, we began with a call for individual and universal prayer, in the belief that prayer can, as our President Emeritus, Paul Walsh, has said, "generate in each of us the desire and the will to do all we can, as individuals, to reawaken our love and respect for all God's creation."

Fellowship in Prayer was started in New York City in 1949 by Carl A. Evans and his associate, Kathryn G. Brown, spurred by the post-World War II threat of nuclear war. In October, 1949 the retired financier, Ferris Booth, had placed an ad in *The New York Times* with the heading "God and the Atom." The ad challenged President Harry Truman to invoke the resources of God and religion as an alternative to force and violence to solve the world's problems.

Carl Evans was moved by Booth's ad and, with Ms. Brown, composed a response—a sort of addendum—which they ran as a full-page ad in *The New York Times* on December 12, 1949. They commended Booth's call for a "spiritual

renaissance" and went a step further to propose prayer as the means for this spiritual renaissance.

They emphasized that "the final responsibility falls upon each individual who believes in God, regardless of his religious affiliation." Prayer, they urged, was the way to invoke the power and goodness of God, in all the world's religions, to overcome "oppressors" and "foes of righteousness," and to obviate any need for further use of atomic weapons. They believed that the power of individual and universal prayer was the only course that could save the world from the destructive forces of fear and hatred.

The genesis of our organization, Fellowship in Prayer, lies in their call for individuals and communities to form "fellowship circles", not in place of, or interference with, their usual religious duties and customs, but in combination with them. They ended their ad by identifying themselves as "Fellowship in Prayer," with the closing phrase "in the hope of a spiritual renaissance."

Since its inception in 1949, Fellowship in Prayer has published this journal. Inside the cover of every issue, we print our mission, as it has been from the start, "to encourage and support a spiritual orientation to life, to promote the practice of prayer, meditation, and service to others, and to help bring about a deeper spirit of unity among humankind."

Fellowship in Prayer believes in the power of prayer as both a universal and a unifying means of bringing peace to our world. In the words of Paul Walsh, "we assert that, whatever their religious background, individuals share a common belief in the primacy of love, compassion, mercy, and harmony, and in the power of prayer and meditation to bring those qualities to full flower in the human heart."

The following is the ad with which we began. Its fundamental message rings true today, as loudly as ever.

The New York Times, Monday, December 12, 1949

PRAYER

an answer to

"GOD and the ATOM"*

The Ferris Booth advertisement in *THE NEW YORK TIMES* on October third calling upon President Truman to start a "spiritual renaissance" is commendable and sound thinking, generally. However, the final responsibility falls upon each individual who believes in God, regardless of his religious affiliation. The President has called upon all people to take a greater interest in the religious life of each community. Can we expect more?

PRAYER IS THE ANSWER:—

The real strength and power of religion can only be exerted through invoking the presence of God in our lives and praying earnestly for the realization of the Fatherhood of God and the Brotherhood of Man toward the consummation of a better understanding in international and human relations. A believer in any faith can do this, as prayer is the means of communication with God in all of the great religions of the world. Prayer for good by believers in God can overcome the oppressors and put to flight the foes of righteousness.

IT IS ATTAINABLE:—

As individuals, we conduct business together, we mingle in social life, in sports there are no barriers. Surely we are not so biased that we fail to see the common attributes in other religions. TRUTH, HONESTY, JUSTICE, MERCY are basic elements in every great faith. In seeking God, let us omit the controversial issues. **IF WE WILL TO DO IT—IT CAN BE DONE.**

HOW?—

Begin now to pray in your own manner for the things set forth above. Do it frequently or at stated times. Talk it over with your family, your neighbors, your friends, your spiritual adviser. If possible, get your local newspaper to copy this article or comment upon it. Fellowship Circles could be formed. Do not, however, let it interfere with your regular religious duties—rather combine it with them. Our united prayers can glorify and sanctify this holiday season.

FELLOWSHIP IN PRAYER

Those who sponsor this advertisement (known for the present as "Fellowship in Prayer") devoutly seek a broad fellowship of believers. If you desire to write or assist in any way, we will treat your communication in confidence and with gratitude to God for your interest.

In the hope of a spiritual renaissance,

FELLOWSHIP IN PRAYER
22 East 29th Street
New York 16, N.Y.

**An advertisement under the caption "God and the Atom" appeared in THE TIMES October 3, 1949, signed by Mr. Ferris Booth.*

This article may be reproduced in full or in part.

* * * *

Please note that the address above is part of the original ad. In 1978 the offices of Fellowship in Prayer were moved to Princeton, New Jersey where they remain today.

Intercessory Prayer

Patty Kirk

I've never been very happy with my prayers for others. First of all, I don't pray enough of them. I consciously refrain from saying, as my Christian friends do when someone mentions a problem, "Well, I'll be praying for you." I only say it when there's absolutely nothing else to say, and even then I try to limit my personal involvement in the promise. When someone's parent I never met dies and the conversation about it has gone on too long, I might say, "Well, my family will be praying for you," a noncommittal expression just final enough to allow me to leave. Not that I think there's anything wrong with promising to pray for others. It's just that, in my case, the promise is likely to be a lie. I either forget to pray, or forget to tell my family to pray, or didn't really take the person's suffering, not being my own, seriously from the start.

Even when I do mean to pray for others, I find I can't do it. I start out praying for the person, and I end up

Patty Kirk is a professor of English, specializing in creative writing, at John Brown University in Siloam Springs, Arkansas. Her personal essays address such topics as literature, translation, cattle, childrearing, teaching, and faith. She is currently working on a collection of autobiographical essays on food and divine provision.

praying for myself. "Oh Lord, help my friend or my student," I start out, and before long I'm asking Him to help me to deal with whatever problems this person's problem is causing me. "Help me figure out how not to have to deal with this student's anger or my friend's irritating despair," I pray.

I even have this problem when I'm praying for my own offspring, the two little girls who used to be inside me, who—as one of them once described that experience—drank my blood to stay alive. If I could genuinely eliminate my own desires from a prayer for anyone else, it would be for these girls. But no. The other day my husband was vacuuming and came across a prayer my nine-year-old had written and hidden underneath some wadded-up clothes. He made me sit down at the kitchen table to read it. "Dear God and Jesus," she began. I can't tell you how it thrilled me to read those words. I read on:

> Kolten asked me out about 5 months ago. I was having fun going out with him. We kissed a few times (on the cheek). But the last few days he has been flirting with Kaitlin (who already has a boyfriend) alot. I either want him to act like a boyfriend or I want to break up! I don't know how to tell him that. Please help me.
>
> Charlotte

I am one of these tight-minded parents who does not want her children to repeat her own mistakes. I have read Neil Postman's wise book, *The Disappearance of Childhood*, and worry about the early sexualization of children and the evil influences of the media, which in our household amounts to one network station and some grainy PBS shows. My children and I have talked about sex in some detail, including the urges involved in being in love and

how easy it is to ignore possible consequences in the passion of the moment. In the spirit of Ecclesiastes, I have set time limits for the girls, designed to celebrate their entry into various thresholds of maturity. At thirteen, the beginning of their teenage years, they may pierce their ears. At sixteen, they may call a boy their boyfriend and invite him over or go places with him with adults in attendance. At eighteen, they may be alone with a boy on an official date. Never, at any age and under any circumstances, should they drive drunk or let someone drive them who is drunk. And so on.

And here I find my nine-year-old, the elder and more obedient of my two daughters, not only "going out" with and kissing a boy who won't eat anything but pizza, but DOING IT ON THE SLY, in intentional disobedience of my loving mandates.

And what was my prayer for her? Keep my daughter safe from harm? Help her learn what she needs to learn here? Grow her into a strong, faith-filled wife and mother? No. "Help *me* to know what to do," I prayed. "Help *me* to make her the kind of person I want her to be. Help *me*. Solve this problem for *me*. Console *me*."

* * * *

The other day my division chair, a jolly Episcopalian, sent the women of our division an email of some fill-in-the-blank prayers she found helpful. She didn't know about my struggle with intercessory prayer, I hope, or that I'd recently become convinced I'm simply incapable of caring about anyone's troubles but my own, that I'm just 100% selfish and there's nothing I can do about it and it's a damn good thing Jesus died for the truly lost and loveless because that's the only way I'm going to get anywhere but in a hole in the

ground and then hell. The email included intercessory prayers for one's spouse, family members, or others who were ill, and a Christian friend's spiritual growth.

The Episcopalian prayers were beautiful, much more so than my own efforts, invoking God as the only "source of health and healing," of strength, forgiveness, love. In five prayers, each a paragraph long, the word help is used only five times, once in the spousal prayer and the other four times for the person who is ill. In my much more perfunctory prayers, I say the word help much more often. Sometimes it's all I can say.

I especially liked the prayer for the spouse: "Help us to forgive one another's failings and grant us patience, kindness, cheerfulness, and the spirit of placing the well-being of one another ahead of self." Wouldn't that be an amazing prayer? I can't pray it. I pray things like, "Heavenly Father, please make Kris stop taking everything I say so personally," and never, "Heavenly Father, make me a kinder, gentler person. Keep me from attacking and criticizing the ones I love. Let every word that leaves my mouth say what I mean, and let what I mean be self-less. Let me not be me at all, Lord, but rather the me You see through the sin-obscuring blood of Your sacrificed son."

I imagine God's vision of me as a sort of reverse MRI that scans my whole body searching not for sickness but for some lurking wellness, not for what I look like but for some tiny goodness beneath all the sin. For the person that I really am, in Christ.

In the small Oklahoma town where I live, certain people are commonly referred to as prayer warriors. Usually old people. Lifelong spinsters or bachelors. People known to keep and update long prayer lists. They pray for the church, for individual members who are sick or

struggling, for the wayward youth, for our leaders, for their nieces and nephews, for those more aged and infirm than they, for people in the local newspaper or on the static-filled radio station that covers the latest hospital admittances, for anyone in need. For me, probably, without my knowing it. When there is news of some more exciting trouble than usual, someone organizes a prayer chain, and the warriors are always front and center.

I would like to be one of them. More than that, though, I'd like to pray my daughter's prayer for herself and mean it: "Help her learn about men, how to talk to them, how much to ask, how much to give, how to seek You in them. Help her."

And so I have my own fill-in-the-blank prayer for all occasions. It's all about me, of course, but as that's all I can do, it'll have to suffice:

> Spirit of God, who hears my groans and speaks their true meaning to the Father, hear my prayer. Let my desire to pray for _____ be my prayer on his/her behalf. Take the me out of my prayer and fill it in with the self-less love of the Son. Hear not only my groans, Holy Spirit, but my fleeting compassion, my infrequent notice. When, through the fog of my self-concern, I notice another's pain or need, another's struggle, translate that too, like my groans, into a prayer of great worth.
>
> Or, better yet, groan for others on my behalf—for the ones I love and the ones whose care and nurture have been entrusted into my fumbling hands. Also for the ones I hate. Groan for them, Companion of my atrophied heart, and

hear their groans and prayers, however angry and rebellious, and pass them on, edited, to the Father.

And if He feels the power go out of Him and asks who groaned—if He happens to find out about my inadequacies as a pray-er—say, "Oh well, you know, she meant to pray. She would have groaned, you know, for this poor sufferer had she been that person herself."

Prayer

Meister Eckhart

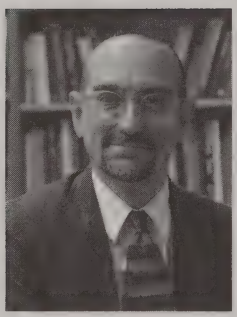
All the prayers that a person may offer
will affect the disinterest of God
as little as if there were no prayer.
Nor will God be any more compassionate
Because of my prayers.
There is nothing I can do
to make God love me any more,
for God already loves me unconditionally.
So much of my prayer life
has been directed at
trying to change God
or change God's plans for me or others.
Did I really believe
my prayers could change God
or God's plans for the cosmos?
I pray now to change,
not God, but me;
or that I learn to be at peace with God's plan
as it is and as it is to be.

Kierkegaard On Prayer

As my prayer became more attentive and inward
I had less and less to say.
I finally became silent.
I started to listen
Which is even further removed from speaking.
I first thought prayer entailed speaking,
I then learnt that praying is hearing,
Not merely being silent.
That is how it is.
To pray does not mean to listen to oneself speaking.
Prayer involves becoming silent
And being silent
And waiting until God is heard.

Robert F. Campbell

An Interview with Jeffrey Stout



Jeffrey Stout joined the Religion Department at Princeton University in 1975. He is the author of The Flight from Authority *and* Ethics after Babel. *His new book,* Democracy and Tradition, *published by Princeton University Press, examines religious and ethical dimensions of democratic culture. Professor Stout's interests include theories of religion, religious and philosophical ethics, philosophy of religion, modern theology, and film. He is a contributing editor of the* Journal of Religious Ethics.

In his new book, Democracy and Tradition, *Professor Stout presents his concept of a public political discourse that welcomes rather than suppresses a range of religious viewpoints.*

Eric Quinones, a writer with Princeton University's Office of Communications, spoke with Professor Stout about the influence of religion on public policy and politics, and his questions and answers first appeared in the Princeton Weekly Bulletin, May 31, 2004. Louise Hutner asked Professor Stout the remaining questions.

Eric Quinones: What role does religion play in America's political dialogue? Is it different from your own vision of the proper relationship between religion and politics?

Stout: The First Amendment helped create a political culture in which American citizens feel free to express the reasons for their conclusions as they see fit. When those reasons are religious, citizens are protected twice over—on the one hand by freedom of expression, on the other by freedom of religion. It violates the spirit of the First Amendment when intellectuals urge citizens to keep religious premises out of their political reasoning. Believers are going to rely on religious premises regardless of what the liberal professors say. It seems to me that we all have a stake in knowing what those premises are. Premises unexpressed are often premises unexamined and unchallenged.

But this is only half of the story. The First Amendment also prohibits Congress from establishing a religion as the basis for politics. In keeping with this notion, I say that political officials should refrain from presuming to speak for the whole nation on religious questions. Kings and queens used to make a mockery of religion by presuming to be its caretakers. What most of them really wanted was a kind of religion that would justify their rule while pacifying the populace. Our elected representatives are prone to the same temptations. The religion that our politicians practice in public often smells of sanctimony, manipulation, and self-idolatry. Its symbolic gestures make for bad religion and bad politics.

Quinones: How has religious discourse changed throughout the country's history? What was the effect of the Sept. 11 terrorist attacks in this context?

Among the great achievements of American history was the abolition of slavery. How did it come about?

The abolitionists had to persuade American Christians that biblically grounded defenses of slavery were not compelling, despite St. Paul's advice that slaves should obey their masters and the notion that God had punished blacks as descendants of Ham. The abolitionists did not say to their opponents, "Keep your religious views to yourselves." They said, "Speak your minds, so that we can test the soundness of your argument and its coherence with the rest of what you have said and done." And then they talked about the exodus from Egyptian slavery and the rights that everyone possesses as a child of God.

A debate is now raging over issues like abortion and same-sex coupling. Like the debate over slavery, these debates are full of fear, hatred, and paranoid fantasy. It is too early to know how they will turn out, but there is no way to avoid having them and no way to keep religious premises out of the discussion.

The next generation of aspiring leaders will have to decide whether they want to exploit the culture wars for political advantage or rise above them in a way that helps the people see what they have in common. The citizenry is not nearly as divided along cultural lines as many politicians and opinion-makers would have us believe. Ideologues on the right and the left are dragging the people toward a dualistic struggle that need not and should not take place.

Immediately after Sept. 11, the people spontaneously came together in a sense of unity. But our leaders missed the opportunity to transcend the logic of blue states and red states. They failed to articulate a vision of our shared fate or demand sacrifices on an equal basis at the very moment when the people were most prepared to respond favorably to high statesmanship. One party exploited our

fear of terrorism to justify a war that had little to do with terrorism, while the other party held one moist finger in the wind.

Quinones: You write that "appeals to religion as a source of civic unity" can be seen as "implicitly threatening." Do you feel that, in the post-9/11 climate, non-Judeo-Christian viewpoints are being marginalized?

Time will tell whether new leaders will arise who can revive the ideal of democracy in the wake of Sept. 11. In the meantime, it won't help for our judges to display the Ten Commandments in our courthouses or for our congressmen to stand on the steps of the Capitol and sing "God Bless America." Neither will it help to scapegoat secularists, nor to imply that atheists and agnostics, let alone Muslims, are something less than full-fledged citizens.

A country that has preachers, prophets, poets, houses of worship, and open air does not need politicians expressing its piety collectively in public places. Individual citizens can be trusted to find appropriate ways to express their own religious convictions and train the young in virtue. What the people need from political leaders are the virtues of truthfulness, justice, practical wisdom, courage, vision, and a kind of compassion whose effects can actually be discerned in the lives of the poor and the elderly.

Hutner: One of our missions at Fellowship in Prayer is to promote unity among humankind through the practice of prayer, meditation, and service to others. Do you see a role for our political leaders in such a mission?

They should certainly promote unity through service to others. Prayer and meditation are not, however, among a political leader's public responsibilities in our democracy. Did we need President Johnson to lead us in prayer when we had Martin Luther King, Jr. and Thomas Merton among us?

Hutner: Given the diversity of world religions, and the degree of death and destruction that has resulted from their differences throughout history, how can our political leaders promote respect and peace among all peoples, both within our country's borders and worldwide?

By governing in the spirit of the words with which Lincoln ended his Second Inaugural Address: With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan; to do all which may achieve a just and a lasting peace, among ourselves, and with all nations.

The Force of Love

Paula D'Arcy

We don't see things clearly. We're squinting in a fog, peering through a mist. But it won't be long before the weather clears and the sun shines bright! We'll see it all then, see it all as clearly as God sees us, knowing him directly just as he knows us!

~ 1 Corinthians 13:12-13 TM

In *Daughter of Jerusalem*, Thom Lemmons writes: "[Jesus' words] become part of us. But some people don't like that. They want to keep the words outside. They want to handle them the way they handle a cup or knife. They want to decide about them, think of ways to use them. But his words aren't like that. His words can't be used. They can't be handled. His words can't be judged. They judge us."

When I first saw the film, *Schindler's List*, its impact on me was forceful. In the last thirty minutes of the film, the full power of the story came to me. I looked anew, along with Schindler, at the true nature of love. For all he'd done, the hundreds of lives he'd saved, he also saw that he had failed to love with complete abandon. He saw thathe could have loved more. With him, I considered the

Paula D'Arcy is an author, speaker, and retreat leader who lives in Northern California.She leads retreats and writing workshops in the United States and abroad.

stinginess of my own loving. I saw the judgments I've harbored, the times of feeling "better than" someone else. I remembered situations when hurt or fear had persuaded me to cut off love. If I could cut it off, was it really love?

In the gospels Jesus speaks of the possibilities of a greater love here on earth. But we don't dream of such love here, in this world. Not really. We don't believe it is possible here and now. We resist realizing that the Spirit can exist when and where we are. We insist that it will only be realized elsewhere, at another time. Secure with that belief, we excuse ourselves from greater efforts. We learn to be good and to treat well those who treat us well. But we don't give ourselves over to that which demands not goodness, but greatness.

And the secret inner nature remains hidden. We do not become a force for love.

Chiune Sugihara was a Japanese consul in Kaunas, Lithuania, in 1940. Lithuanians came to revere him for his gentleness and his command of Russian, which gave them a language in common. When the Soviets entered the city that year, Jews stormed the embassy to secure exit visas in order to flee. Nazi troops were expected to reach Lithuania quickly, and the Soviets wanted Sugihara out within three weeks.

Sugihara cabled Tokyo for permission to grant visas for the desperate Jews. When permission was denied, Sugihara tore up the cable and began to sign exit visas anyway. The story is told that he worked twenty hours a day, "pausing only for tea and for [his wife] to massage his hand, circulate his blood. He was still signing the morning he left. . . He rolled down the window of his car and signed [another] visa. Later in the hotel, the door

NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST-CLASS MAIL PERMIT NO. 50 PRINCETON NJ

POSTAGE WILL BE PAID BY ADDRESSEE

FELLOWSHIP IN PRAYER, INC.

Publishers of ***SACRED JOURNEY®***
291 Witherspoon Street
Princeton, NJ 08542-9946

TAPE CLOSED AT TOP FOR MAILING

Subscribe today!

Send me *SACRED JOURNEY:*

THE JOURNAL OF FELLOWSHIP IN PRAYER

❑ 1 year $18

❑ 2 years $32 (save over 10%)

❑ New ❑ Renewal

❑ Payment Enclosed

❑ Charge my Visa/MC $_____

Card No. Exp. Date

Signature

Name

Address

City/State/Zip+4

Daytime Phone Email

Allow 4-6 weeks for delivery of first issue. Canadian or international, one year subscription: $26 USD (Visa/MC)
Order by phone 609-924-6863.

SC-04

TEAR OFF AT PERFORATION. FOLD IN HALF AND TAPE CLOSED AT TOP FOR MAILING

Subscribe for a friend today!

SACRED JOURNEY:

THE JOURNAL OF FELLOWSHIP IN PRAYER

TEAR OFF AT PERFORATION, FOLD IN HALF AND TAPE CLOSED AT TOP FOR MAILING

- ❑ 1 year $18
- ❑ 2 years $32 (save over 10%)
- ❑ New ❑ Renewal
- ❑ Payment Enclosed
- ❑ Charge my Visa/MC $_____

_____

Card No. Exp. Date

_____

Signature

Gift From:

_____

Name

_____

Address

_____

City/State/Zip+4

Gift To:

_____

Name

_____

Address

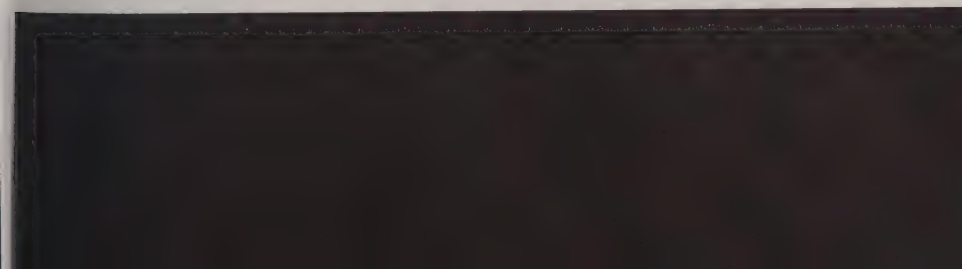
_____

City/State/Zip+4

A gift card will be sent announcing your gift.

Allow 4-6 weeks for delivery of first issue. Canadian or international one year subscription: $26 USD (Visa/MC)
Order by phone 609-924-6863.

SC-04



NO POSTAGE
NECESSARY
IF MAILED
IN THE
UNITED STATES

BUSINESS REPLY MAIL

FIRST-CLASS MAIL PERMIT NO. 50 PRINCETON NJ

POSTAGE WILL BE PAID BY ADDRESSEE

FELLOWSHIP IN PRAYER, INC.

Publishers of ***SACRED JOURNEY®***
291 Witherspoon Street
Princeton, NJ 08542-9946

TAPE CLOSED AT TOP FOR MAILING

banged all night. He sat at a rented desk, stamping the passports with a smile, and a bow.

"On the train platform, more were waiting, so he used luggage, books and people's backs as hard surfaces. He was still signing as the train began to pull away. He had to hand the last one back through the moving window. . .

"Years later, an American rabbi asked him why he did it. He thought for a moment, then replied: 'I don't understand the question.'"

One day we'll *know him directly just as he knows us.* For now, we *peer through a mist.*

This story appears in Paula D'Arcy's eighth book, Seeking With All My Heart. *It is used by permission of The Crossroad Publishing Company, 16 Penn Plaza, Suite 1550, New York, NY 10001.*

POETRY

Serene

Our
One voice
Speaks with
Freedoms choice
And its pure silence
Remains as humble as
The serene moment between
The lightning and the thunder
For truths wisdom has no cause
Other than to be the nature of awe
Knowing at each and every draw
That when we all share love
No one is left with
The shortest
Straw

silent lotus

The path of silent lotus is an international one. As a spiritual advisor he accepts requests for private sessions, seminars, and retreats. The stream of poetry that flows through him is archived under the title "Listening To Love" and the visual arts as "Icons Of Silence." You are most welcome to visit www.silentlotus.net or email info@silentlotus.net.

Robert F. Campbell

Peace March

Frank Galassi

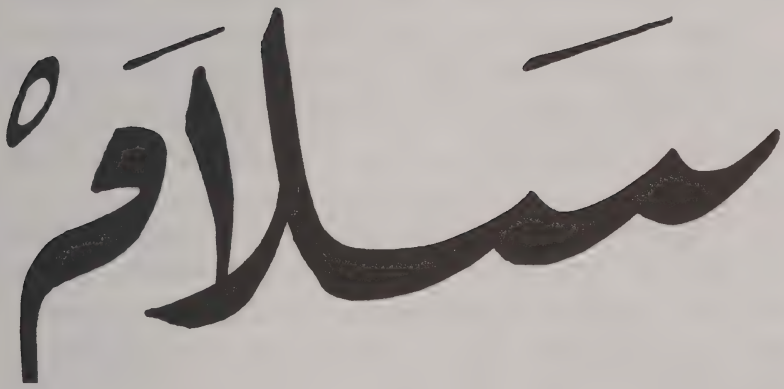
I didn't join the tens of thousands
That I watched on television,
Banners, candles, flags.
I only walked to the market Friday night,
And saw a small group on Third and Fairfax in L.A.,
Banners, candles, flags.

A young man held a placard,
One Arabic word,
Beautiful writing,
Beneath in English:
"Peace."

I spoke to him wearing his Muslim cap and
Horn-rimmed glasses:
An apparent scholar, business man,
Brain surgeon, garbage worker:
"You're good people for doing this."
"I sleep very deeply on nights
When I'm here, a tremendous
Gratification," his reply.

I repeated: "Yes, you're good people."
"Sir, we're all good people,"
As he turned his Arabic word
Toward the oncoming traffic.

Frank Galassi has been a teacher for thirty-eight years; in the mid-1980s, he also began working in the Family Services area. Frank is interested in the connection between personal and social transformation and the literary/dramatic arts. He continues to study the works of the contemplative writer, Teilhard De Chardin.



The above is the Arabic word for peace. It reads from right to left and is pronounced as "Salam."
The calligrapher, Rafik Y. Hajjar, is a civil engineer who lives in West Amwell, N.J.

Creating An Enlightened Society

Chögyam Trungpa

The warrior's journey is based on discovering what is intrinsically good about human existence and how to share that basic nature of goodness with others. There is a natural order and harmony in this world, which we can discover. But we cannot just study that order scientifically or measure it mathematically. We have to feel it—in our bones, in our hearts, in our minds. ~ Chögyam Trungpa

Chögyam Trungpa Rinpoche (1939–1987) was a Tibetan Buddhist meditation master who founded Shambhala Training, a series of meditation workshops suited for both beginning and experienced meditators. The following excerpt, from his book, Shambhala: The Sacred Path of the Warrior, *introduces the Shambhala teachings and the path of spiritual warriorship which Trungpa brought to the West from Tibet. These teachings were inspired by the ancient legend of the Kingdom of Shambhala, which was said to be a place of peace and prosperity. According to the legend, the first king of Shambhala received advanced teachings from the Buddha, and the people of Shambhala practiced meditation and followed the Buddhist path of loving kindness and concern for all beings. Today the Shambhala teachings and meditation practice offer an inspiring vision for human society, and a practical path for working towards this vision in our everyday lives.*

Sitting meditation, or shamatha, which means "calm abiding," is the basic practice and foundation of Shambhala

training, which also involves presentations by teachers, and individual and group meditation instruction. Trungpa describes the meditation practice and Shambhala teachings in depth in Shambhala: The Sacred Path of the Warrior. *Please also see the April issue of* Sacred Journey *to read about Lhaktong Sönam's experience on a meditation retreat at a Shambhala Center in her article, "Not the Ripples." Today there are over 100 Shambhala Centers throughout the world. The Shambhala lineage is carried on by Trungpa's son, Sakyong Mipham Rinpoche. The Sakyong, or "Earth Protector," is one who inspires a sense of sacredness, caring for others, and basic goodness in individuals and society as a whole. He is committed to working with others to create enlightened society. For more information on Shambhala training and centers, see the web site, www.shambhalainternational.org, or call Shambhala Training International at 902-425-4275. ext. 23.*

The current state of world affairs is a source of concern to all of us: the threat of nuclear war, widespread poverty and economic instability, social and political chaos, and psychological upheavals of many kinds. The world is in absolute turmoil. The Shambhala teachings are founded on the premise that there is basic human wisdom that can help to solve the world's problems. This wisdom does not belong to any one culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.

Warriorship here does not refer to making war on others. Aggression is the source of our problems, not the solution. Here the word "warrior" is taken from the Tibetan *pawo*, which literally means "one who is brave." Warriorship in this context is the tradition of human

bravery, or the tradition of fearlessness. The North American Indians had such a tradition, and it also existed in South American Indian societies. The Japanese ideal of the samurai also represented a warrior tradition of wisdom, and there have been principles of enlightened warriorship in Western Christian societies as well. King Arthur is a legendary example of warriorship in the Western tradition, and great rulers in the Bible, such as King David, are examples of warriors common to both the Jewish and Christian traditions. On our planet earth there have been many fine examples of warriorship.

The key to warriorship and the first principle of Shambhala vision is not being afraid of who you are. Ultimately, that is the definition of bravery: not being afraid of yourself. Shambhala vision teaches that, in the face of the world's greatest problems, we can be heroic and kind at the same time. Shambhala vision is the opposite of selfishness. When we are afraid of ourselves and afraid of the seeming threat the world presents, then we become extremely selfish. We want to build our own little nests, our own cocoons, so that we can live by ourselves in a secure way.

But we can be much more brave than that. We must try to think beyond our homes, beyond the fire burning in the fireplace, beyond sending our children to school or getting to work in the morning. We must try to think how we can help this world. If we don't help, nobody will. It is our turn to help the world. At the same time, helping others does not mean abandoning our individual lives. You don't have to rush out to become the mayor of your city or the president of the United States in order to help others, but you can begin with your relatives and friends and the people around you.

In fact, you can start with yourself. The important point is to realize that you are never off duty. You can never just relax, because the whole world needs help.

While everyone has a responsibility to help the world, we can create additional chaos if we try to impose our ideas or our help upon others. Many people have theories about what the world needs. Some people think that the world needs communism; some people think the world needs democracy; some people think that technology will save the world; some people think that technology will destroy the world. The Shambhala teachings are not based on converting the world to another theory. The premise of Shambhala vision is that, in order to establish an enlightened society for others, we need to discover what inherently we have to offer the world. So, to begin with, we should make an effort to examine our own experience, in order to see what it contains that is of value in helping ourselves and others to uplift their existence.

If we are willing to take an unbiased look, we will find that, in spite of all our problems and confusion, all our emotional and psychological ups and downs, there is something basically good about our existence as human beings. Unless we can discover that ground of goodness in our own lives, we cannot hope to improve the lives of others. If we are simply miserable and wretched beings, how can we possibly imagine, let alone realize, an enlightened society?

Discovering real goodness comes from appreciating very simple experiences. We are not talking about how good it feels to make a million dollars or finally graduate from college or buy a new house, but we are speaking here of the basic goodness of being alive—which does not depend on our accomplishments or fulfilling our desires.

We experience glimpses of goodness all the time, but we often fail to acknowledge them. When we see a bright color, we are witnessing our own inherent goodness. When we hear a beautiful sound, we are hearing our own basic goodness. When we step out of a stuffy room, we appreciate the sudden whiff of fresh air. These events may take a fraction of a second, but they are real experiences of goodness. They happen to us all the time, but usually we ignore them as mundane or purely coincidental. According to Shambhala principles, however, it is worthwhile to recognize and take advantage of those moments, because they are revealing basic nonaggression and freshness in our lives—basic goodness.

Every human being has a basic nature of goodness, which is undiluted and unconfused. That goodness contains tremendous gentleness and appreciation.

* * * *

The essence of warriorship, or the essence of human bravery, is refusing to give up on anyone or anything. We can never say that we are simply falling to pieces or that anyone else is, and we can never say that about the world either. Within our lifetime there will be great problems in the world, but let us make sure that within our lifetime no disasters happen. We can prevent them. It is up to us. We can save the world from destruction, to begin with. That is why Shambhala vision exists. It is a centuries-old idea: by serving this world, we can save it. But saving the world is not enough. We have to work to build an enlightened human society as well.

From Shambhala: The Sacred Path of the Warrior, *by Chögyam Trungpa. (c) 1988 by Diana Mukpo. Reprinted by arrangement with Shambhala Publications, Inc., Boston, www.shambhala.com.*

Identity

Dan Joseph

Growing up, I was what you'd call an over-achieving kid. I always tried to be the best at everything. Sometimes I'd pull it off—I'd get the best grade in the class, and feel great. Other times I'd fall short in my efforts, and feel terrible. Through it all, though, I kept striving to be the best.

This went on for years. Eventually I made it into an Ivy League university. It seemed, at the time, like the greatest achievement. I remember walking around campus at the start of my freshman year, taking in the sights like I was in paradise.

Then a funny thing happened. I began to feel disoriented. I had spent my life in a quest for achievement, and I had made it to a top school. But now what? I was an achiever; however, there was nothing left to achieve. The A's and B's on my report card weren't giving me the fix I needed.

That was the beginning of a downward spiral. Looking back, I see that I was like an addict who had built up a tolerance to a drug. I needed more achievements under my belt—and not any achievements, but bigger and

Dan Joseph is the author of Inner Healing *and* Inspired by Miracles, *two books inspired by* A Course in Miracles. *Dan invites you to visit his web site at http://www.DanJoseph.com.*

better ones. If I couldn't top my previous accomplishments, I felt terrible.

A little more than a year after I entered college, I began to feel desperate. I had achieved even more by that time—I had set up a business, landed a resume-building job, and so forth. But I was very unhappy. It was at that point that I began working with *A Course in Miracles*.

The *Course* introduced me to a radically new philosophy. It said that every one of us is inherently, perfectly worthy—regardless of what we've done (or haven't done) in the world. It said that there is nothing that we can do to change our worth. It encouraged us to simply practice forgiveness, in order to strip away the veneer of our false concepts and reveal this inherent, unchangeable worth.

Those ideas were a shock to me. My worth wasn't coming from my achievements? There was nothing I could do to increase or decrease my worth? It made my mind spin. And it began to give me a sense of an identity that I had never before seen.

A Choice

According to the *Course*, our sense of identity is split between two poles: the ego and the spirit. No one here has a full spirit-identification, and no one is completely identified with the ego, either. We're all somewhere in between.

You could say that the spiritual path involves shifting our identification from the ego to the spirit. We make the choice to identify with the spirit, and thus begin to resolve the sense of split.

To clarify this choice, consider some basic beliefs of the ego and the spirit.

The ego-oriented part of the mind isn't very supportive. It tells us things like: "You know, you're a rather lacking person. But if you accomplish this thing and get that thing, you might have a decent chance of redeeming yourself." That belief system keeps us locked in endless quests for achievement and acquisition. Before reading the *Course*, I didn't know that there was any other way to go through life.

The spirit-centered part, on the other hand, says: "You have everything, because you are enfolded in the love of God. In fact, you have so much worth and peace and gifts within you that you only need to give them away. The treasures that you have are limitless, and they'll grow in your awareness as you share them."

What a different message! These two belief systems—one of worthlessness and scarcity, the other of worth and abundance—inspire completely different approaches to life.

To illustrate the difference, think about how each of these play out in human relationships. If we approach our relationships from the ego's perspective, we'll constantly be trying to get and grab things from people: attention, affection, respect, approval. I have spent much of my life in this type of quest, and I've found that it leads to nothing but misery.

On the other hand, when we approach our relationships from the spirit's perspective, things are completely different. Each person gives us an opportunity to extend our blessings and share our gifts. Each encounter allows us to increase our awareness of

our inner treasures. We give from our abundance, and find, miraculously, that our abundance increases.

This is the primary difference between a "special relationship" and a "holy relationship." In special relationships, we try to get things from other people—things that we believe are lacking within ourselves. We essentially try to steal a sense of worth from others.

In holy relationships, on the other hand, we don't try to grab or steal anything. Instead, we give, knowing that whatever we give will be increased. We give expressions of love. We share a sense of worth. We focus on the innocence and holiness of the person before us—and as we do that, our own sense of innocence and worth increases.

Again, the primary choice before us is whether to identify with the spirit or the ego. We can't completely abandon the spirit, so the only real way to resolve the split is by completely abandoning the ego. We do this by making the choice for the spirit—by making the choice to share its beliefs, and follow its inspiration. Day by day, we strengthen our choice.

Practice

I always like to bring these ideas to a practical level, so I'd like to share an exercise that you can try.

When you have a few minutes free, you can go to a public place—a shop, restaurant, park, etc.—and look around you at the people you see. Notice what your reactions are to them. If you're like most of us, you may find yourself engaging in a great deal of evaluation and comparison.

For example, you may catch yourself thinking things like: "He looks more successful than me. She's thinner than I am. He's older. She's glamorous," and so forth. This is

what the ego does all day. It's constantly engaged in a series of comparisons. This increases our sense of separation and contributes to scarcity-based competitive drives.

If you do uncover thoughts like those, simply note them and take a step back from them. Then ask for help in seeing everyone as the spirit does. You may want to focus, as I mentioned above, on the inherent worth of everyone you see. You can say, for example:

Spirit of God,
Help me to see the inherent worth of these people.
Help me to see them as perfectly innocent.
Show me their beauty and loveliness,
And help me to feel my own.

Then allow the spirit's perspective to replace the ego's perspective, to whatever degree you're able. You'll know that you're succeeding if you begin to feel a sense of tenderness and warmth toward the people around you—a sense that you're in the presence of people who are beautifully worthy and interesting.

As you begin to perceive the people around you through the spirit's vision, you can apply that same vision to yourself. You, too, are perfectly worthy—not because of any accomplishment, but because you're a creation of God. Your value is set far beyond any human scale. That is what the spirit's perspective reveals.

LOV
PEACE
HAPPI

William F. Stephens

ILLUMINATIONS

There is only one God and He is God to all; therefore it is important that everyone is seen as equal before God. I've always said we should help a Hindu become a better Hindu, a Muslim become a better Muslim, a Buddhist become a better Buddhist, and a Christian become a better Christian.

~ *Mother Teresa*

What brings fulfillment is gratefulness, the simple response of our heart to this given life in all its fullness.

~ *Brother David Steindl-Rast, OSB*

Hatred does not cease through hatred at any time. Hatred ceases through love. This is an unalterable law.

~ *The Buddha*

This is not the time to advance any particular sect, church, or belief. We have too many sects. They are only outer forms. The things that really matter are deeper.

~ *Hazrat Pir-o-Murshid Inayat Khan*

Faith in the future is not dead in our hearts. Better still, it is this hope, deepened and purified, which seems bound to save us.

~ *Teilhard de Chardin*

The root of terrorism is misunderstanding, hatred, and violence. This root cannot be located by the military. Bombs and missiles cannot reach it, let alone destroy it.

Only with the practice of calming and looking deeply can our insight reveal and identify this root. Only with the practice of deep listening and compassion can it be transformed and removed. Darkness cannot be dissipated with more darkness. More darkness will only make darkness thicker. Only light can dissipate darkness. . . Those of us who carry the light should show the light and share it so that the world will not sink into total darkness. Everyone has the seed of awakening and insight within his or her heart. Let us help each other touch these seeds in ourselves so that everyone could have the courage to speak out . . . We need a collective awakening to stop this course of self-destruction . . .

~ *Thich Nhat Hanh*

I claim to be an average man of less than average ability. I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.

~ *Mahatma Gandhi*

What would we have to hold in compassion to be at peace right now? What would we have to let go of to be at peace right now?

~ *Jack Kornfield*

May we honor in ourselves and all others the deep and simple impulse to live, to find sacred space and open land. May we remember that the yearning to be holy is a part of everyone, and the only hope for the next thousand years.

~ *Rachel Naomi Remen*

LITANY

Ashes, Stones, & Flowers

Rev. Patricia Pierce & Rabbi Arthur Waskow

This litany was composed originally for commemoration of the anniversary of 9/11, and then was amended for a Veterans Day for Peace Memorial to the dead of wars: soldiers and civilians. Both were initiated by The Shalom Center and sponsored by a broad committee of religious, labor, veterans, and peace groups in Philadelphia. The litany was also used in Memorial Day weekend services of mourning, repentance, and transformation in regard to the Iraq War. The Shalom Center brings together American Jews and others to draw on Jewish wisdom of the past and present to seek peace, pursue justice, and heal the earth. Its web site, www.shalomctr.org carries many essays and liturgies for use in these efforts.

Litany by Rev. Patricia Pierce, pastor of Tabernacle Church, Philadelphia, as modified by Rabbi Arthur Waskow, director of The Shalom Center.

Carl Haag

**In Memory of the Dead of 9/11, Iraq,
And All Victims of War and Terrorism**

For vibrant lives suddenly and shamelessly sacrificed we lift up the ashes of our loss, O Source of Life.

For the lives that continue, haunted forever by the pain of absence, we lift up the ashes of our remorse, O Wellspring of Compassion.

For the conflagration of flames and nightmare images forever seared into our memories we lift up the ashes of our pain, O Breathing Spirit of the World.

For the charred visions of peace and the dry taste of fear we lift up the ashes of our grief, O Infinite.

For all the deaths that have been justified by turning the love of God or country into fanatical arrogance, we lift up the ashes of our shame, O God.

As we cast these ashes into the troubled water of our times, Transforming One, hear our plea that by your power they will make fertile the soil of our future and by your mercy nourish the seeds of peace.

The people recite the names of the dead.

The people cast the ashes in silence into the river.

For the ways humanity pursues violence rather than understanding, we lift up the stones of our anger, O Breathing Spirit of the World.

For the ways we allow national, religious, and ethnic boundaries to circumscribe our compassion, we lift up the stones of our hardness, O Wellspring of Compassion.

For our addiction to weapons and the ways of militarism we lift up the stones of our fear, O Source of Life.

For the ways we cast blame and create enemies we lift up the stones of our self-righteousness, O God.

As we cast these stones into this ancient river, Transforming One, hear our plea:

Just as water wears away the hardest of stones, so too may the power of your compassion soften the hardness of our hearts and draw us into a future of justice and peace.

The people recite the names of the dead.

The people cast the stones in silence into the river.

For sowing seeds of justice to blossom into harmony, we cast these flowers into the river, O Source of Peace.

For seeing clearly the many rainbow colors of humanity and earth, we cast these flowers into the river, O Infinite.

For calling us to life beyond our grieving, we cast these flowers into the river, O Breathing Spirit of the World.

As we cast these flowers into this ancient river, Transforming One, hear our plea:

Just as water births life in a desert and gives hope to the wounded, so too may the power of your nurturing renew our commitment to peace.

The people recite the names of the dead.

The people cast the flowers in silence into the river.

Prayers

I sang a prayer for you today
and larks echoed the sacred tones
as they soared heavenward

I danced a prayer for you today
and my reverent shadow
bowed in silent Amen

I painted a prayer for you today
and color splashed across distance
uniting our spirits

I lifted my heart in prayer for you today
and angels carried my words
into your soul on wings
of love
and peace

~ *Mary Jo Grant*

Mary Jo Grant has a Ph.D. in archetypal psychology and practices psychospiritual counseling. She is married to an attorney and is the mother of two and the grandmother of four grandsons.

FELLOWSHIP IN PRAYER, INC.
291 Witherspoon Street
Princeton, New Jersey 08542-3227
Phone: 609-924-6863
Fax: 609-924-6910
Website: www.sacredjourney.org
E-mail: editorial@sacredjourney.org

INTERIM EDITOR
Louise A. Hutner

ASSISTANT TO THE EDITOR
Cecilia F. Rousseau

EDITORIAL ASSISTANT
Michele Naphen

ART DIRECTOR
Laurel Masten Cantor

PRODUCTION MANAGER
Linda D. Baumann

TRUSTEES EMERITI
Paul Walsh
Rabbi Samuel M. Silver
Rev. Dr. Joseph C. Williamson

TRUSTEES
Howard S. Ende
President
Frederick J. Olessi
Vice President and Secretary
Lorraine Sciarra
Treasurer
Rev. Dr. Arthur Caliandro
Venerable Gelongma Trime Lhamo
Ann Quinn

© Copyright 2004 Fellowship in Prayer, Inc. All rights reserved. *Sacred Journey* is a registered trademark of Fellowship in Prayer, Inc.

ISSN 1096-5939

Material in this publication is copyrighted and may not be reproduced by photocopy or any other means without written permission.

Vol. 55, No. 4

Subscribe to *Sacred Journey* by sending your name, address, and $18 ($26 international) for six bimonthly issues (one year) to:

Fellowship in Prayer
291 Witherspoon Street
Princeton, NJ 08542-3227

We welcome articles on prayer, meditation, spiritual experience, religious faith or practices, and similar topics. Preference is given to experiential manuscripts. Manuscripts should not exceed 1500 words and may be submitted via email to editorial@sacredjourney.org or on disk and sent to The Editor, *Sacred Journey*, 291 Witherspoon Street, Princeton, NJ 08542-3227. Please include a brief biography and full contact information: name, address, phone, and email.

We sometimes share subscribers' names and addresses with other nonprofit, spiritual organizations. If you don't wish your name shared, let us know.

Bookstores & Retreat Centers:
Would you like to carry *Sacred Journey*? Call us at 609-924-6863 to order in bulk.

Suggested Retail Price: $4.00

Visit us online at:
www.sacredjourney.org

FELLOWSHIP IN PRAYER, INC.
Publishers of SACRED JOURNEY™
291 Witherspoon Street
Princeton, New Jersey 08542

Nonprofit org.
U.S. postage
PAID
Hanover, PA 17331
Permit no. 4

Address service requested